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AMERICAN MISSIONARY ASSOCIATION.

OJIBUE AND OTTAWA INDIANS.

FROM REV. G. N. SMITH.

Northport, July 14, 1863.

Sabbath, June 21st, we had communion at Onnumuneseville. I baptized and received into the church two females—one a young woman, the other a middle-aged woman, mother of a large, grown-up family. I at the same time baptized one child. We had a solemn and profitable time.

The State is enlisting Indian sharpshooters, to operate after the plan of Berdan's Regiment. Several recruiting officers have been here for that purpose; some have used liquor freely, and done hurt. I am afraid that the floodgates will be opened again, by these means. Oh, that this monstrous evil might be banished from our land!

We have glorious news from Pennsylvania and Vicksburg. We hope the great, the iniquitous rebellion is beginning to be broken, and we earnestly pray that out of this terrible evil will come a nation purified from all complicity with oppression; when the poor African, so long crushed in the dust, will arise to the dignity of manhood. Our nation has always violated its own genius; it has embodied in itself the thwarting of its own purpose; it has traveled a political highway full of pitfalls of its own construction; but if this war will purify it, if it will correct its wrongs, if it will bring it back to the pure, practical recognition of the self-evident truth, that all are created free and equal, then it will not have been in vain, and the lives sacrificed, how many and precious soever, will not have been lost, and the world will bless God, through all coming time for the precious boon.

SIAM.

CONTRIBUTION TO THE CHRISTIAN COMMISSION FOR THE SICK AND WOUNDED SOLDIERS.

A letter, of which the following is a copy, has been received from Mrs. Bradley and trasnmitted at her request to the officer to whom it is addressed.

Secretary of the Christian Commission.

DEAR SIR, The American ladies of Siam, wishing to give expression to their long suppressed sympathy with their beloved, bleeding country, being assisted by several American gentlemen, have forwarded to the Christian Commission through the American Consul in Hong Kong, a quantity of prepared tamarind, hoping that in some one of the forms in which we have sent it, it may be transported, without injury, and prove useful as a drink, or sauce, to some of our sick and wounded patriots.

With the tenderest sympathy for all who are suffering from this pro-slavery rebellion, and fervent prayers for the speedy success of our Government in its stupendous efforts to

crush the rebellion, and sustain righteous liberty, and the highest appreciation of your unprecedented work of Christian benevolence, we beg to subscribe ourselves,

Yours, &c. in behalf of the Ladies,
SARAH B. BRADLEY.

Dr. Bradley wrote May 27, that in accordance with the above note, several hogsheads and boxes of tamarind, prepared in various ways, had been shipped from Bangkok.

Extract of a letter from Mrs. Bradley, of the Siam Mission, to a lady in New York, dated,

BANGKOK, May 28, 1863.

Speaking of the value of letters to them, she says: "If you think because we do not want money, we do not want support, you are quite mistaken. If you are holding on to the rope, please give it an occasional twitch, that we may know the connection is not broken.

We are intensely interested in every thing that pertains to our beloved country, and are delighted to see the progress of truth and justice, though our choice would have been to have it triumph without bloodshed.

My dear sister, I can assure you we know what it is to battle against sin, and with rebels of the deepest die, though the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. We are not disheartened, though a darkness deeper than that of Egypt broods over this nation, but will wait for Him to whom the darkness and the light are both alike, to clear away the mists, and let his glory shine through upon us.

My husband, in some of his letters, mentioned to you the lady who is teaching in the King's palace. She has now about thirty pupils, nearly all connected with the royal family. They are making good progress in the English language, and are adopting many of our habits and customs. I beg in their behalf, and that of their teacher, your earnest prayers.

INDIANS IN MINNESOTA.

Many of our readers know that there has been a forced migration of friendly Indians from Minnesota. A recent number of the Mission Paper of the Bishop Seabury Mission, contains a report from Rev. Mr. Hinman, who accompanied them, from which we make the following extracts. The letter is dated July 4, and addressed to the Episcopal Bishop of Minnesota.

Having just returned from the Upper Missouri, whither I accompanied our little flock of Christian Indians, I take this opportunity to give you some account of our journey and my impressions as to what ought to be done. And I thank God, that, although we will be surrounded by many difficulties and dangers, and though distance from loved ones will call for new self-denials, I can say with truth, that I have never been so happy in the work to which He has called me, nor ever so hopeful for the future.

EVIDENCE OF GOD'S GRACE.

The grace of God so abundantly showered down upon us during the past winter, has in nowise been withheld. We went forth from Minnesota a Christian company. I could not but recall the scenes of one year ago. Then, foolish dances and sacred feasts; games of chance and uncouth savage songs seemed to engage the attention of all. It was only the faithful few that withheld their admiration and applause. But now, in all this long journey I saw nothing to remind me that these people had been so lately heathen, living in darkness and enveloped in the shadow of death. At the time of the Confirmation at Fort Snelling, before they looked for the last time on the graves of their fathers, they brought all their implements of divination and sorcery and laid them at the Bishop's feet. And during their removal the Bible, their prayers and Christian hymns occupied the time that had else been given up to the superstitious observances of the heathen religion. It was this contrast to their habits in former times that recalled to me the past. Then, as night came on, could always be heard the sharp rattle, the discordant drum and the hideous cries of the conjuror or medicine-man as he chanted

his incantations over the sick. But now, praise God, all this is changed. The light of the blessed Gospel has dispelled the gross darkness of heathenism and proved itself the power of God, in the salvation of their souls.

INCIDENTS BY THE WAY.

On the first evening of our journey, soon after we had left the Fort, I went down to the lower deck to look after the comfort of my people. All was still. Although these poor wanderers were leaving the home of their childhood, being banished for ever from the hunting grounds and sacred places of their nation, the fierce, noisy lamentation of the savage had given place to the quiet, subdued sorrow of the Christian. As I came among them, I found my catechists and young men gathered together and just beginning their evening devotions, with a hymn to the praise of Jesus, the Saviour. In the middle part of the boat, a chief was exhorting his people to remember the things that they had learned, to hold them fast and in all their troubles to put their trust in the Great Spirit, who alone is good, holy, powerful and wise. Still farther on, in the after part, an old, grey-haired man was engaged in prayer; many were kneeling round him and I joined myself to the number. He thanked the Great Spirit for all His mercies: he recognized His hand in all their trials and troubles: and finally, though, for their sins and blindness, they should be scattered as the leaves of the forest, he prayed they might never forget the love of Jesus; which was all they had left in this world and their only hope in the world to come. Then they all joined in the "Great Prayer," as they call the Lord's Prayer, and he was done. As I listened to the sweet hymn that followed, how could I but thank God for the choice I had made, to follow my people were it to the ends of the earth?

And thus, my dear Bishop, our whole journey was marked by our daily prayers, both public and private. Many of our fellow-passengers who came to these services from mere curiosity, or to scoff at the idea of an Indian becoming a Christian, afterward came and confessed to me that they verily believed, against all their former prejudices, that God had indeed made His name great among these heathen. On the Lord's day, for a long time, ours were the only religious services held. When we stopped for the night, the first thing after our camp fires were lighted, was the "great prayers;" usually attended by seven or eight hundred Indians, all not engaged in preparing food. In many strange places the forests of the Missouri have resounded with our hymns of praise. While on the way we had eleven deaths, mostly of children; nine of these were baptized members of my flock. In the daytime, when we stopped to take wood, their bodies were decently committed to the earth, with the holy words that the Church has provided for her children. On one occasion an old frontier's man, near whose place we had stopped, came to me and asked if I were a Minister, on my answering that I was, he said: "I have been on the frontier many years, I have seen many Indians, but never before have I witnessed such a scene as this. As I live, at a distance from any settlement, I seldom see a Christian burial. I can assure you I will never forget what I have witnessed to-day." Further up the river, another man, an Indian trader, said to me: "I have just witnessed the burial of a Christian Indian. Everything was done decently and in order. Heretofore I have always doubted whether an Indian could be civilized. Your Indians are far in advance of ours."

EVIDENCE OF THE GOOD FAITH OF OUR INDIANS.

Before speaking of the remote country to which these Indians have been removed, it should be borne in mind, that they are deserving of the highest commendation from the whites in Minnesota and the country at large. For had it not been for these, there had no ray of light penetrated the darkness that hung over our frontier borders a year ago. They and not the white soldiers struck the first successful blow against that awful outbreak; and it was they and no forces of ours that cared for and released those two hundred captive women and children. At the earliest possible moment Wabashaw and Taopee, chiefs of the Farmer Indians, communicated with Col. Sibley, saying that they were ready and anxious to join his command and to deliver up such prisoners as they might be able to obtain possession of at any time and place he might be pleased to designate.

[And yet these people, the State of Min nesota is driving from her borders. We hope this evil deed will be overruled by God to spread the Gospel among their heathen neighbors. What can be done to lead our Government to deal mercifully and kindly with these Indians.]

SAVAGE PIETY AND CHRISTIAN SAVAGERY.

The following extracts are from a letter from Rev. Mr. Riggs, published in "The Independent."

At Camp McClellan, near Davenport, Iowa, are now confined the Indian prisoners convicted of participating in the Sioux rebellion. They number 263 men, accompanied by sixteen women for cooks and washerwomen. Four bright little children are also with them in the prison, which is a huge board pen, inclosing four large shanties clustered in the center.

The officer in charge related a characteristic incident. While some visitors, looking down from the platform above, were venting their ignorant rage in all conceivable oaths and curses, right below them, in the shade of the fence, sat one of the diabolical Indian wretches singing in his own language, the 23d Psalm—"The Lord is my Sheperd."

The history of these prisoners is this: At the close of Gen. Sibley's campaign last fall against the Indians, all who had delivered themselves up, with those taken prisoners, were tried by court-martial, and of them three hundred and three were sentenced to be hung and twenty to imprisonment. When the testimony against them was forwarded to the President, all convicted of participating in the massacres and of violating women were ordered to be hung, while the others convicted only of participating in the battles had their sentence suspended. Thus, those who are now in confinement are simply *rebels*. But there is yet another reason why they should have justice without barbarity. They are *repentant rebels*. While in the prison at Mankato, Min., last winter, there was a great outpouring of God's Spirit upon them. Many of your readers remember it. The place was indeed shaken by the mighty presence of God. All renounced their heathenism and were baptized—the greater part by the missionaries of the American Board, and some by the Episcopalian missionary. With the spirit of Christ they also received the spirit of learning, and the prison became a great school. As the fruits of it, over one hundred and fifty of these at Camp McClellan can read their hymn-books, (their Bible is not as good print,) most of whom did not know a letter nine months ago. The visitor will now see them engaged at different times and places reading out of the Bible or Bunyan: working away at the beginnings on the slate or in the primer; singing hymns as best they know how; or all together; holding religious services, under the guidance of their elders. Or at another time you will see them at work about the camp, cleaning it or digging wells about it, and doing their work cheerfully and well. All those in charge of them testify to their orderly conduct and cheerful obedience. Thus they have had all due consideration from their keepers until very recently. Lately, Brig. Gen.-Roberts, commanding in the district of Iowa, has ordered them to be deprived of bread, of all amusements, and of religious instruction.

It is well to have it known that they have made no complaint at any of those orders, though they have of course felt them keenly. Nor do we say anything concerning the cutting off of their bread rations, or the prohibiting of all amusements, but their deprivation of religious privileges is a different thing, and touches the interests of others beside these Indians. It is a stroke against religious liberty. Thefacts concerning it are these: The Rev. T. P. Williamson, missionary of the American Board among the Dakotas for twenty-seven years, has been ministering to these prisoners in spiritual things from the time of their first imprisonment until the present. He was with them in company with other missionaries while they were imprisoned in Minnesota, and when they were removed here last spring he followed them to still give them the preached Word in their own language. He would yet be so doing, as far as his strength would permit, had not the general commanding seen fit, this last week, to order otherwise.

The day before, still another restriction had been placed upon their religious instruction. As most of these Indians have been converted since the Indian rebellion, and were opposers before, they have had little opportunity to become acquainted with "the service of song in the house of the Lord" in connection with the mission services, and Dr. Williamson, deeming sacred song an indispensable means of spiritual growth, but being unable to instruct them himself, sent to the writer for assistance in this work. The assistant came from Lockport, Ill., near Chicago, to perform this special service—to teach them the use of their hymn-books that they might worship God the better. But no pass into the prison could be obtained. Neither the first request nor the earnest entreaty of Dr. Williamson himself was listened to, but promptly and positively refused, on the ground that Dr. Williamson needed no assistance, and all *amusements* were forbidden them. The next day the missionary himself was excluded by order of the general.

Such orders are supported by the unfounded assertions that they are guilty of the highest crimes and most revolting barbarities, and therefore are not to have sympathy nor con-

venience; they are criminals, and therefore have no rights whatsoever, nor can any mercy be extended to them. Supposing these premises true, the proceedings based upon them seem yet altogether out of the way. Though a man by crime may be cut off from rights of wordly pleasure and free intercourse with his fellow-men, there are other rights of which he can never be lawfully deprived. The relations of a sinning soul to its God should ever be inviolate. To learn of Christ, to repent, to seek an inheritance in the world to come, are rights yet pertaining to the vilest criminal. And those things necessary to the finding and advancing in the way of the new life—exercises of prayer, of song, of reading God's Word, and hearing it preached, are equally undeniable rights. If their sentence had been, "without benefit of clergy," the general commanding would have no option but to do as he has done. As it is, he has in a Christian age and he himself a professing Christian, gone back to a barbarous age for the spirit and idea of an order altogether heathenish. It can but meet with a protest in every truly Christian heart.

MADAGASCAR.

ASSASSINATION OF THE KING.

The "New-York Observer" for Aug. 6, contains a letter from Rev. Mr. Ellis, of the London Missionary Society to its Foreign Secretary, giving an account of the immediate causes, and earlier results, of the death of the King Radama. The letter is dated May 16, four days after the assassination.

The favor shown to the persecuted Christians by the late King during the life of his mother, and the honor shown to the missionaries at the coronation, led many to indulge high hopes from his administration. These hopes have been gradually weakened, and were at length destroyed some time before his death. The following is Mr. Ellis' account of the change.

"Amiable and enlightened as in several respects Radama certainly was, his views of the duties of the ruler were exceedingly defective, and almost all government for the good of the country may be said to have been in abeyance ever since his accession. The destruction of a large part of the revenue of Government by the abolition of all duties—the exclusion from his councils of many of the nobles and most experienced men in the nation, while he surrounded himself with a number of young, inexperienced, and many of them most objectionable men as his confidental advisers—the relaxation or discontinuance of all efforts to repress crime, or punish it when committed—and the neglect of all measures for placing the prosperity of the country on any solid basis—have, notwithstanding the affection many of the people bore him, produced growing dissatisfaction. Still, confiding in his good nature, all were willing to wait in hope of a change for the better, while the Christians, grateful for the liberty they enjoyed to worship, teach, and extend the knowledgde of Christianity, directed their chief attention to the enlightenment of the masses of their heathen country-men.

"Within the last two or three months extraordinary efforts have been made to bring the King's mind under the influence of the old superstitions of the country, and these have succeeded to an extent which has resulted in his ruin. Within this period a sort of mental epidemic has appeared in the adjacent provinces and in the capital: the subjects of this disease pretended to be unconscious of their actions, and to be unable to refrain from leaping, running, dancing &c. These persons also saw visions, and heard voices from the invisible world. One of these visions, seen by many, was the ancestors of the King, and the voices they heard announced the coming of these ancestors to tell the King what he was to do for the good of the country. Subsequently a message was brought to him as from his ancestors to the effect that, if he did not stop "the praying," some great calamity would soon befall him. To the surprise of his best friends, the King was exceedingly interested in this strange movement, seemed to believe the pretended message from the world of spirits, and encouraged the frantic dancers, who daily thronged his house, and declared that the disease would continue to increase till 'the praying' was stopped. It is generally reported that these movements were prompted by the guardians of the idols, and promoted by his own *Mena maso*,* who bribed parties to come as sick persons in large num-

**Mena Maso*, literally, red eyes. These are not the acknowledged Ministers of the King, but a sort of inquisitors, supposed to investigate and search out everything tending to the injury of the Government, and to give private and confidential intimation to the King of all occurrences, as well as advice on all affairs; and their eyes are supposed to be red with the strain or continuance of difficult investigations.

bers from the country, in order to continue the delusion.

"It was then proposed to assassinate a number of Christians, as a means of stopping the progress of Christianity, and also to kill the chief nobles who opposed the King's proceedings. With a view of increasing the influence of this fanatical party, the King issued an order that all persons meeting any of the so-called sick should take off their hats, and thus show them the same mark of respect as was formerly given to the national idols when they were carried through the city. With the view also of shielding the perpetrators of the intended murders, the King announced his intention to issue an order, or law, that any person or persons wishing to fight with fire-arms, swords, or spears should not be prevented, and that if any one were killed the murderer should not be punished. This alarmed the whole community. On the 7th inst. Radama repeated before his ministers and others in the palace his determination to issue that order; and among all the *Mena maso* present only three opposed the issuing of the order; many were silent, the rest expressed their approval. The nobles and the heads of the people spent the day in deliberating on the course they should pursue, and next morning the Prime Minister, with about one hundred of the nobles and heads of the people, including the Commander-in-Chief, the King's treasurer, and the first officer of the palace, went to the King, and remonstrated against his legalizing murder, and besought him most earnestly not to issue such order. It is said that the Prime Minister went on his knees before him, and begged him not to issue this obnoxious law; but he remained unmoved. The Minister then rose and said to the King, 'Do you say before all these witnesses that if any man is going to fight another with fire-arms, sword, or spear that you will not prevent him, and that if he kills any one he shall not be punished?' The King replied, 'I agree to that.' Then said the Minister, "It is enough; we must arm;' and, turning to his followers, said, 'Let us return.' I saw the long procession as they passed my house, grave and silent, on their way to the Minister's dwelling. The day was spent in deliberation, and they determined to oppose the King."

(Mr. Ellis then gives an account of his own providential escape from intended assassination, and proceeds:)

At daybreak on the 9th some 2,000 or more troops occupied Andohalo. The ground around the Prime Minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the Minister's troops. The first object of the nobles was to secure upwards of thirty of the more obnoxious of the *Mena maso*, whom they accused of being the advisers and abettors of the King in his unjust and injurious measures. A number of these were taken and killed, a number fled, but twelve or thirteen remained with the King. These, the nobles required should be surrendered to them. The King refused, but they threatened to take them by force from the palace, to which he had removed. Troops continued to pour in from adjacent and distant posts; and, as the few soldiers with the King refused to fire on those surrounding the palace, the people, though pitying the King, did not take up arms in his defence. He consented at length to surrender the *Mena maso*, on condition that their lives should be spared, and that they should be confined for life in fetters. On Monday, the 11th, they were marched by Andohalo, on their way to the spot where the irons were to be fixed on their limbs.

"In the course of the discussion with the nobles, the King had said he alone was Sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning within the palace. The Queen, who alone was with him, used every effort, to the last moment of his life, to save him, but in vain. His advisers, the *Mena maso*, were afterwards put to death.

"In the course of the forenoon four of the chief nobles went to the Queen, with a written paper, which they handed to her, as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that if she consented to govern according to these conditions, they were willing that she should

be the Sovereign of the country, but that if she objected or declined, they must seek another ruler. The Queen, after reading the document, and listening to it, and receiving explanations on one or two points, expressed her full and entire consent to govern according to the plan therein set forth. The nobles then said, 'We also bind ourselves by this agreement. If we break it, we shall be guilty of treason, and if you break it, we shall do as we have now done.' The Prime Minister then signed the document, on behalf of the nobles and heads of the people, and the Queen signed it also. The chiefs of the nobles remained in the palace, and, between one and two o'clock, the firing of cannon announced the commencement of the new reign.

"Between three and four o'clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items.

"The word of the Sovereign alone is not to be law, but the nobles and heads of the people, with the Sovereign, are to make the laws.

"Perfect liberty and protection are guaranteed to all foreigners who are obedient to the laws of the country.

"Friendly relations are to be maintained with all other nations.

"Duties are to be levied, but commerce and civilization are to be encouraged.

"Protection and liberty to worship, teach, and promote the extension of Christianity are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

"Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

"No person is to be put to death for any offence by the word of the Sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death.

"An hour afterwards we were sent for to the palace that we might tender our salutations to the new Sovereign, who assured us of her friendship for the English, her good will to ourselves, and her desire to encourage our work. I cannot add more now. We are all well.

"Yours truly, W. ELLIS.

"Rev. Dr. Tidman.

"P. S. June 17.—Everything is going on well. The new Queen has written to Queen Victoria and to the Emperor of the French, announcing her accession to the throne, her wish to maintain unimpaired the relations of amity and friendship established between the five nations and Madagascar, and assuring both Sovereigns that she will protect the persons and property of their subjects who may come to this country. The officer who gave me this statement informed me also, with evident pleasure, that all the members of the Government had carefully examined the treaty with England, and agreed to accept it, and fulfil its conditions.

So far as can now be seen, the change in the Government of Madagascar will be overruled for the progress of Christianity there.

For the American Missionary.

Some persons expect to be saved on the ground of their morality. So ignorant are they, that the commandment is exceeding broad, they suppose they have seldom transgressed. They keep a sort of debt and credit account with their Maker. They do many more good deeds than bad ones, so that, on the whole, God is their debtor. One says he has dealt honestly with hundreds of people and never defrauded but one. He has been kind to thousands and never murdered but one. Will the law justify him? "Whosoever shall keep the whole law and yet offend in one point, is guilty of all." "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Who can truly say, that he has always loved God with all his heart, and his neighbor as himself, and yet I heard a man, over eighty years of age say, "he did not know what he had done to forfeit heaven." How many others have similar feelings? Yet they never heartily espoused the cause of Christ. They never came out from the world and were separate. They never confessed Christ before men. They never were convinced that they were justly condemned by that holy law which they had transgressed, times without number. Hence they never felt their need of the Savior. Having not seen their sinfulness, they never offered to God "the sacrifice of a broken spirit, a broken and a contrite heart." Hence, the Lord Jesus has never been to them the chiefest among ten thousand, the One altogether lovely." They are

building their hopes of heaven not upon "the only sure foundation which God has laid in Zion, but upon the sand." Continuing thus, practically, to slight "the only name under heaven given among men whereby we must be saved," they will meet a most overwhelming disappointment. Just as certainly, sinner, as you rely on your own righteousness to save you, you will lose your soul. By the mercies of God, then, flee from the wrath to come and lay hold on the hope set before you." Hasten your escape; for there is a period, beyond which if you delay, it will be too late, *eternally too late.* "They that were ready went in and the door was shut." Mat. 25. 10.

D. T.

MURDER OF DR. Wm. N. HUDSON.

The following account of the death of one of the earliest, truest, most steadfast friends of the slave, and of the American Missionary Association, we cut from a Cincinnati paper, *The Christian Herald.* According to his ability, and sometimes, his friends feared, beyond his ability, Doctor Hudson was always ready to give to the cause. His record is on high. The malice of the rebels has only dismissed him a little earlier to his rest.

When the advance guard of Morgan's rebel cavalry were in the vicinity of Pomeroy, Meigs county, O., on the morning of Saturday, July 18th, they commited a most deliberate and unprovoked murder on the person of Dr. Wm. N. Hudson, a venerable citizen, aged 74 years. The circumstances were briefly as follows: Dr. Hudson had just returned from secreting his horse, when he heard a neighbor, under the influence of liquor, shouting and making some disturbance, and immediately started to quiet him. While on his way across the field, he heard the clatter of horsemen in the road, and turning to look, was instantly shot down, the ball passing through the groin and thigh, breaking the bone at the joint. From this wound he died on the following Wednesday.

Dr. Hudson had no weapons about his person, and had for years kept none. Bent by age and infirmity, he could have made no serious resistance had he been so disposed; yet these evident facts secured him no mercy at the hands of the murderers.

During the two hours that the advance guard rested near Dr. Hudson's, the rebel Lieutenant who ordered him shot, was in the house with others, ransacking it for valuables, while his victim lay panting for life. Seeming to think some apology for his barbarity needful, he remarked that "he didn't know he was such an old man." One asked of Dr. Hudson's granddaughter, "You are *abolitionists* here, aren't you?" The question suggested the probability that a notorious copperhead of that country, who was a willing guide for Morgan, had pointed out Dr. Hudson as a suitable person on whom to vent their murderous spleen.

Dr. Hudson was born in Goshen, Conn., in 1789, and when a lad of ten years, came with his father to the Western Reserve, to the present town of Hudson, Summit county. About 1812 he returned to the East and took a thorough course of medical study. This profession he successfully pursued during the rest of his life, a period of more than fifty years. He was characterized by unimpeachable integrity and firmness of purpose. He knew no fear; opposition and persecution served but to confirm him in the practice of the right, and the advocacy of the truth. Long before the origin of the old Liberty Party, he was an abolitionist; and when that party originated, he voted that ticket alone, in Manchester, Adams county, O., amid threats of violence to his person and property. Believing in the inalienable right of human beings to "life, liberty, and the pursuit of happiness," he never failed to befriend the fugitive from bondage, and to guide him toward the North Star. Being thus for a long period, a living witness against popular sins in church and State, it seems not inappropriate that he should providentially suffer martyrdom at the instigation of the vile demon of slaveholding which he had so long fought. His death was peaceful and happy. For months previous, his letters breathed the spirit of one ripe for heaven, and his dying message to his absent sons, was, "to meet him there."

Dr. Hudson's will contains one noteworthy provision. It is this: that after the death of his wife, one half the proceeds of his estate shall be paid into the Treasury of the United States, provided slavery shall at that time have been abolished in all parts of this land.

SMALL STONES NEEDED.--The living stones of which the Church of Christ is constructed are not necessarily of the same size, nor are they employed to edify the same parts of the building. Did you never see a country house built of stones of all sizes and shapes, from the rock to the pebble, round, square, long, short, all chinked and plastered in together, and forming a warm, substantial building? Just so it is with the members of a community; the big stones make a great show, and go a great deal further toward making up the great structure; but they would look very

woe-be-gone if the little ones should rebel, and conclude they were of no use, and drop out. The stones in the heavenly temple are all *living* stones, but not all *great ones*.

ORDINATION.

J. Porter Green, son of our Missionary, Rev. J. S. Green, of the Sandwich Islands, was ordained to the Gospel Ministry, at Bangor, Maine, July 21. A sister of the candidate, who was present, says of the exercises:

"They were very solemn and particularly interesting, there were a large number, a crowded house, and the most profound attention. Dear Professor Shepard's sermon I shall *not* forget; his allusion to our *father*, "friend of my heart," was touching. He was very much affected. The right hand of fellowship, extended by Mr. Marsh, of Brewer, charmed us all. What a solemn hour! and at its close, 'twas pleasant to see the poor people of Bangor rush up to him, hearts full of love; and the silvered heads of reverend ministers, nod to him such kindly greetings and welcomes, all around. Oh! may the impressive advice given, the words of cheer, and hope, and comfort, often come to him, and serve to strengthen and stimulate him to more active service in the cause of the Blessed Master.

FROM MISS S. DRUMMOND.

Portsmouth, Va. July 29, 1863.

Our ever kind and liberal friend, R. R. Graves, of Brooklyn, has sent a box of valuable new material, for which I shall take occasion to thank him. I intend, next week, if permitted, to teach, in the morning, book lessons, and in the afternoon have a sewing school, with the understanding, that each one who can sew, and receives a garment, is to make one for those who cannot make for themselves.

I have improved the opportunity of making some acquaintances with the truly trusting and believing of God's little ones. Their forbearance and patience while suffering under wrongs are indeed wonderful. Examples like theirs speak as volumes in favor of Christianity.

Instances innumerable are met, where one part of the family do not know in what part of the world the others are. It will be encouraging when our Government will or can do something to make them secure against being re-enslaved, which many have of late been. I took to that pleasant home for orphans, on Ferry Point, a little, coal-black girl—her mother died, a short time since, leaving five children to the father's care. He was, suddenly, not to be found. The conclusion is, that he has been taken back to the place from which he and his family escaped. I am in hopes of finding more of those children, that they may be placed under the influence and benefits of the faithful caretakers of the Asylum.

A very respectable colored woman told me, that at the time the military were removing them for protection to Portsmouth, a man came, in the night, to her door and said, "Get up—you must go right away with me." She told him that she was a freed woman, and that her three children were also free. He answered that made no difference with him—he could sell them for just as much as if they were all slaves. He put them into a one-horse wagon, and traveled all night and a part of the next day, without stopping, or giving them anything to eat; but when he stopped, to get something for himself, in his hungry state he forgot to secure his human plunder. There happened to be present a just man, who evidently saw that she had been stolen, and he assisted them all to turn their feet and faces homeward. After traveling two nights and nearly two days, without food, they found their way again to those who sat in sadness, wondering what had become of the mother and three children. This woman concluded by simply saying that the great God had helped her surely.

American Missionary

NEW-YORK, SEPTEMBER, 1863.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

THE WORK BEFORE US.

Although at a few points, it has been thought necessary for health to close the schools among the freedmen for a short time, yet on the whole the season has been favorable to health, and the work is progressing.

By the first of October we anticipate a large increase in our operations. The providential preparation, in the West and South-West especially, is very great. Multitudes of the "Freedmen" are calling for help, and Superintendents and others, both there and in the Atlantic States, express the hope that a largely increased number of missionary laborers and teachers may then be sent. We wish to plant missions and schools this winter, as early as possible, through the whole line of the Mississippi.

Few, if any, who have not had some personal acquaintance with the work, can form any adequate conception of its greatness. It will tax the energies and the benevolence of Christians and patriots to the utmost, to meet the wants, physical, intellectual, and spiritual, of the coming multitudes of freedmen. But in the providence of God it is a work that will pay. Every dollar that is expended, every effort that is put forth in the name of Christ and suffering humanity, will in the end yield a tenfold benefit in its advantage to our whole country, and in the unspeakable happiness of seeing many of these people converted to God, and rising from their degraded condition and ignorance, into a state of christian civilization. We firmly believe that there never was a similar labor that promised more abundant and satisfactory results.

VISIT TO THE FREEDMEN OF VIRGINIA, AND WASHINGTON.

By request of the Executive Committee of the A. M. A., Sec. Jocelyn visited the scenes of our missionary labors in Virginia, in the month of June. The *Independent* of July 16, contains one communication from him on this subject, to be followed, we hope, by another. We can only give a brief abstract of his report.

He thinks we have an earnest of universal emancipation, in the recent upheaving of the colored people at Norfolk, Va., a district excepted in the provisions of the President's Emancipation Proclamation, when 1000 children and adults rushed to the schools opened under military authority in two of their churches, by missionary teachers.

The first school visited, was in the large brick church (Colored Methodist), at Portsmouth. This school has been opened six months, has now 300 scholars, and is highly prosperous. The church, to which our missionary, Rev. Mr. Greeley is preaching, has been much blessed, upwards of fifty have been hopefully converted, and united with it, and at the time of the Secretary's visit, several more were anxious for their salvation. At a love feast, which Mr. Jocelyn attended the first evening of his visit, about 250 were present. Many bore brief testimony to the love of God in Christ, towards them, even while they were in cruel bondage. They magnified the Lord Jesus as their "all in all." One woman much affected said, "Five years ago the Lord converted me, *when Jesus Christ broke the bread of eternal life in my soul.*"

While at Portsmouth, he attended a meeting of the Society for the relief of the poor (freed people): about 300 persons were present. The business of the meet-

ing was conducted by colored men, and a liberal collection was taken up. The average weekly collection of their Society is upwards of $20. A noble example.

He next visited Suffolk, and Uniontown, the freedmen's village, a half mile north of Suffolk. A school of 200 scholars was in session at the latter place, the examination of which was quite satisfactory. Uniontown was built by the freedmen, of logs and split pine, and consisted of 170 little dwellings, and about 1500 residents. By the change in the position of our armies, near Suffolk, the freed people have been compelled to abandon all their habitations, their corn and wheat fields, and everything they could not bear away with them, and are now crowded into Portsmouth, Norfolk, Craney Island, &c., in great destitution. They have claims not only on the Government, but upon all the true hearted in our land.

Craney Island and Gale Farm were also visited. On the former were 300 freed people, mostly women and youth. The men were away in Government service. The progress of the school here, under the care of Mr. King, was pleasing.

The school at Gale Farm, under care of Miss Smith, was not in session. The farm appeared to be well cultivated.

At Norfolk and Portsmouth, the colored people, notwithstanding all their destitution, possess large and convenient brick houses of worship. At Suffolk they have two Baptist churches, and one Methodist, the latter having 800 members.

The prayer-meetings and other meetings for religious worship at Norfolk, had much spiritual interest. The progress and exhortations of some of the colored brethren, were remarkable for pertinency, depth of feeling, and knowledge of divine things. At the meeting of the Sabbath-school, united, 490 scholars were present, and in the public questioning of the school by Mr. Coan, the superintendent, the interest was such that large numbers of them were springing with life in their eagerness to answer.

He says, "The principal meeting with the day-schools, was on Tuesday, when they united, and upwards of 600 scholars were present in the Methodist church, and here the full number of our teachers were engaged, embracing 9 colored teachers, who had been called to aid, on the crowding of the people for learning; two young women of the number were pupils in the school of Mrs. Douglass and daughter, some twelve years since, when that philanthropic lady was cast into prison for teaching letters to this outraged people. The sight of more than 600 children, and some adults in a school, in contrast with the former days of darkness and persecution, was exhilarating. The exercises were highly interesting, and together with the progress making in the schools, gave assurance of general improvement and elevation. The exercises were conducted by Mr. Coan, Mr. Tyler, and others, with much spirit. I addressed the school; remarks were made by others also. Never shall I forget the thronging multitudes which we have addressed, and the many from whom we have had the evidence that no amount of labor or means can be too great for the benefit of this people.

"While at Norfolk, I visited the plantation of Governor, now rebel General, Wise, on the east branch of the Elizabeth river, say 10 miles south of Norfolk, now under the excellent superintendence of Mr. Jackson, of New York. It has 400 acres. We went over the farm and witnessed the freedmen well at work. Returning, dined, and then under the trees I briefly addressed the people who followed me to the shore on leaving.

"The situation of this farm is pleasant, but the buildings are not specially attractive, the original one being a two-story gambrel roof, and the new building an ordinary one. The Governor removed from his former residence to this four years since. It was joyful to meet the

once outraged people on the freed soil of the relentless executioner of glorious John Brown (and his companions), whose sun is shining in the firmanent, while the Governor himself is covered with infamy and contempt.

"Before leaving Norfolk, I called with Dr. Brown on Gen. Viele, and presented the objects of the Association, and the value of its operations among the freedmen, and their benefit to the Government. He readily assented, and gave an order for rations for our missionaries and teachers, and accompanied it with assurance of his favor."

The missionaries and teachers at Hampton and vicinity reside at the Tyler House. This was the summer residence of Ex-President John Tyler (who died last year at Richmond), an untiring advocate of slavery. His once outraged victims now live securely on his premises, and learn to read the word of God, while his proud mansion is the home of missionaries and teachers for the freedmen. The evening school at the Tyler House was taught by Mr. Day and Miss Martindale. There were 75 adults present. It was a charming scene, and bore evidence of the earnest desire of this people for knowledge.

The school at Hampton is also under the charge of Mr. Day and Miss Martindale. It is taught in the old court house, refitted for this purpose. The school formerly taught by Mrs. Peake formed the nucleus around which the school was gathered. About 200 scholars were present, when the Secretary visited it. It is the most advanced school in that region, and the exercises were very satisfactory.

At Newtown, the people were very anxious for a school, and have built a school-room. They were visited, and assurances given them that we would send them a teacher. One aged woman, nearly 80 years of age, begged to be taught to read the Bible. A teacher has since been sent them, and the aged sister in Christ is learning her letters.

At Yorktown, there is a large population of freedmen, and about 500 at Gloucester Point. The superintendent and chaplain at the Point have done much for them. Rev. J. B. Lowrey (who is now aided by his brother), had at Yorktown a school of 180 scholars, the condition of which was highly encouraging. Mr. Blodgett, a soldier from Pennsylvania, has done much for the freedmen here. We have furnished him some books, &c.

The school at Fortress Monroe, under the care of Mr. Palmer Litts, from Oberlin, O., gave evidence of progress.

Mr. Jocelyn called on Gen. Dix and Judge Bolles, in company with Mr. Wilder, and was cordially received. Gen. Dix was about leaving for Williamsburgh, Va., and the interview with him was short. Judge Bolles, then and at other times, gave assurance of his friendly cooperation in our great work there.

Mr. Wilder and Dr. Brown, in their several positions, are deeply interested in securing for the colored people the right to cultivate for their own use the confiscated lands of rebels. Partially this right has been conceded, and something has already been done, but the season was late before they could commence, they were compelled to begin the experiment unprepared with tools, teams or suitable seeds, and under very adverse circumstances, but enough has been gained to prove that under more favorable circumstances, all may be accomplished that can be reasonably hoped for. The Secretary says:

"My visit of several days at Fortress Monroe, Hampton, the Tyler House, and vicinity, was to me inspiring. The foundation of improvement in letters and religion among this people, and in all that tends to their elevation and establishment had been laid, under the former earnest labors of Rev. L. C. Lockwood, Mrs. Peake, and others, in conformity with the designs of the Association. Evidence of its value, and of the importance of the instruction of missionary laborers now in the field, is seen on every hand.

"To the Superintendent, Capt. C. B. Wilder, for his untiring devotion to this people, for his integrity and zeal for their interests, when invaded by under officials, for his triumphant vindication of their pecuniary, and other claims, and for his varied efforts for their improvement, as well as his service to the Government in this regard, is due the highest confidence and gratitude."

After leaving Fortress Monroe, Secretary Jocelyn visited the freedmen at Washington, Georgetown, Arlington Heights, &c. The new orphan asylum for colored children at Georgetown, has been established in a splendid confiscated property of about 100 acres.

At Washington, several gentlemen of eminence connected with the Freedman's Relief Society there, are earnestly engaged in efforts to secure the unquestioned freedom of every colored man who may now, or at any time, be found in the District, and to provide for the freedmen generally, education and general improvement, and the cultivation by them, and for them, of confiscated lands.

The freedmen at Arlington Heights, near the former residence of the rebel Gen. Lee, have a delightful location. They are under the immediate control of Rev. D. B. Nichols. Dr. C. B. Webster has the Government appointment of surgeon there, and, as well as his excellent wife, who is engaged in teaching them, takes a deep interest in their welfare. Both Mr. Nichols and Dr. Webster were away at the time of the Secretary's visit. The colored people there are doing a good work in farming. Some steps have been taken to provide a building for school and religious services.

He concludes:

"While at Washington, I conferred with several gentlemen in regard to the establishment of a school for the colored people in N street, in a building owned by Miss L. Smith, a colored teacher, now having a private school on 15th street, and teaching, on behalf of the Freedman's Relief Association, a number of the children of the poor freedmen. She has proposed to lease her building to the Association, and to co-operate with such teachers as shall be appointed. The location is pleasant, and accessible to a large population. Gentlemen at Washington have consented to co-operate with us in carrying the designs into effect at an early day.

"Our missionary at Washington, Rev. J. Cross, is doing an important work among a large number of colored men, assistants in the principal hospitals in the city, in preaching, and holding meetings for prayer and exhortations, and, with the aid of some soldiers, teaching them to read. He often preaches at the contraband camp, and by visiting and instructing the people in the concerns of the soul, and by every appropriate service, is, under God, effecting much good.

"During the few days which I spent in Washington, and vicinity, the invasion of Maryland and Pennsylvania, by General Lee's rebel army, was progressing, which called for the constant attention of Government, rendering it difficult to have access to any of its members; but I was favored with a brief interview with the Secretary of State, whose attentions have been marked and kind; also with the Secretary of the Treasury, whose peculiar relations to the freedmen, in connection with the disposition of confiscated lands for their use, rendered the interview of much importance. It was full of encouragement. His co-operation in every good work for the elevation of the freedmen, is earnest. His aims correspond with the magnitude of the objects to be achieved.

"God is working gloriously! The scroll is opening with deliverance for oppressed millions, and with blessing for those who bless them."

Account him thy real friend who desires thy good, rather than thy good will.

HOME MISSIONS.

INDIANA.

FROM MISS E. E. JOHNSON.

Evansville, July 16, 1863.

As my school has closed, you will be interested to hear of the result of the year's labors. Our examination took place on the 30th June. The rain poured in torrents, in the morning, and it seemed that it would be impossible for those who lived out of town to get in. But a little before nine o'clock, the sky cleared up, somewhat, and children and visitors came in almost as well as if the day had been fine. A few white visitors were present. The children appeared remarkably well, far exceeding my expectations, and showing a great advance, since the examination a year ago. In no exercise was there a failure, but all were attentive and prompt. I feel confident they have formed, to a good degree, habits of thoroughness and careful attention to particulars, in whatever study they pursue. Pieces were prepared for recitation, and the scholars did themselves credit. The branches in which they excel are reading and arithmetic. Great satisfaction was expressed by the visitors at the improvement of the children. Nearly all are awake to the possibility of *their children* becoming "something." Is there not a work for these colored children? one of happiness, usefulness and respect? The amount of the tuition fee of fifteen cents per week is $51.75. The school has increased in numbers and stability, during the year, and it is reasonable to suppose that it will be able to do more and more towards its support. The colored people are more than ever awake to the importance of improving their school privileges; but the state of religion is very low and all kinds of iniquity abound.

An interest for the colored people is increasing among the white people, and several of the pastors have recently been proclaiming the truth upon this subject, which must result in good to some. Rev. Mr. Dwinnell* also spoke boldly in regard to the sin of slavery, while here. I greatly enjoyed his society and that of his truly worthy wife. He visited my school, and seemed to take great interest in it.

* Our former Missionary at Reedsburg, Wis.

ILLINOIS.

FROM REV. W. HOLMES.

South Pass, Aug. 4, 1863.

We are having comparatively peaceable times. The glorious victories which it has pleased our Lord God to grant to our armies, have again put a damper on the K. G. C's. They are somewhat afraid of becoming knights of the iron circle, handcuffed, as some have been already. Many of them are in a transition state. Some have already been admitted into the Union League, perhaps too soon.

Now that the freedmen are enrolled as soldiers of the army, and play the man so completely, and thereby pain and vex the enemy so greatly, we see a two-fold providential manifestation. 1st. By such conduct on the part of the colored soldier, they give evidence to all the world of their fitness for freedom. The prejudice of our soldiers is melting away, since the conduct of the colored troops at Port Hudson. They say it is no disgrace to serve in company with such brave fellows. And yet, only a little while since, these very men possessed the common feeling of hatred to the race.

2ndly. It has been God's method to punish guilty nations in a way that corresponds to their sins. And now, to cause these vassals, so long oppressed, and scourged, and killed, &c., to arise, clothed with all the attributes of a manhood so long denied, and, in their turn, to humble their former oppressors, and cause them to tremble and flee before them, is proof positive that Jehovah is working among us, as He did with the nations in olden time. Therefore, we

ought to "hear the rod, and who hath appointed it."

The riot of New York, I have seen the account of, and a terrible account it is.

What a monster to be conjured up out of the ignorance and depravity of the people, by the magicians of Satan! What havoc! what destruction! The only remedy is grape and canister, administered promptly, in large doses.

KANSAS.

FROM REV J. W. FOX.

At Lawrence there has been a very decided improvement among the Freedmen. They find employment at good wages. Many are out in the country among the farmers, and receiving $15, or more, per month, this summer. One man told me, last evening, that he would give as good a hand as the one who has been with me $200 a year.

A young lady, a member of Brother Cordley's Church, has kept up a school among them, during the vacation of the public schools. The freedmen pay her by the scholar, so that her wages are satisfactory.

The Congregational Church has nearly doubled its members. The prejudice about the house has all passed away, and the house is filled whenever they have a meeting. Our Association licensed one of the Freedmen, Daniel Elley, a good brother, as their preacher. He is doing good among them.

The Fourth of July was a great day with them. They built a fine arbor, and had fine speaking, mostly from their own people. Many of the citizens attended the celebration and were much pleased. They had a festival, a short time since, which passed off very finely. They raised about eighty dollars, and have expended it in putting a good pine floor and platform in their church, and painting the inside.

Their Sabbath school is very prosperous, and I am very desirous to find the box of Bibles and Testaments sent me, as I have promised them a Bible or Testament for each family, when one in it should be able to read. Several are ready to claim this offer.

MISSOURI.

FROM REV. S. BLANCHARD.

Oregon, Holt Co., July 30, 1863.

Last Saturday was a day, here, of much political interest, as a mass meeting of the citizens of this county had been called together to take into consideration the subject of Emancipation.

General Ben. Logan addressed the meeting, speaking for about two hours upon the issues of the day, starting out with the declaration that "all men are created free and equal." The people here are much dissatisfied with the action of our Convention in putting off the Emancipation Act until 1870.

The people have instructed their representatives to the Legislature to have a Convention called, by that body, at an early day, to take into consideration the subject of Immediate Emancipation without compensation.

There will be, however, a fierce contest, in this State, before slavery dies, as its friends are evidently doing all they can to hold on to the "peculiar institution" that is now asking, at the hands of the nation, a sacrifice of its choicest sons.

Military men of an anti-slavery character have recently been dismissed from their services, for no other reason except they have been considered too radical; men of opposite views are put in their places.

I trust the time is not distant when some of the things which occupy the minds of the people, here, will be removed, and the Gospel have free course, and God be honored in the salvation of souls.

VIRGINIA.

FROM REV. J. R. JOHNSON.

Arlington Heights, Aug. 5, 1863.

I have spent five weeks as your missionary among the freedmen of Arlington Heights, giving special attention to the two encampments, Springdale, (where Rev. D. B. Nichols and C. B. Webster, M. D., are located,) and Camp Todd, a mile from Springdale. When I came among the people, Saturday, July 11, Camp Springdale had about 750, Camp Todd, 250.

July 12th. At 11 a. m., preached from Job 36:22 : "Behold, God exalteth by his power : *Who teacheth like Him?*" Theme —God's Lessons by the War. Several lessons were mentioned, and this insisted upon, especially, namely : Manifest your gratitude for what God has done for you in delivering you from *slavery*, by the war, by using all your powers for improvement. Be industrious, saving, cleanly, &c. Depend not on others to elevate you ; elevate yourselves by energetic and well directed action. Opportunity for exhortation was given. One colored brother said, "By this war God teaches us, that 'the Lord knoweth *how* to deliver the godly out of temptation, *and to reserve the unjust to the day of judgment to be punished.*'" At 3 p. m., attended a meeting which the people conducted in their own earnest way. I desired this, as, from such manifestations, I may know the better how to talk to them.

Aug. 2nd, a. m. At Camp Springdale, Cyrus, a rescued slave, preached a funeral sermon. His text was, I Thess. v: 9 : "For God hath not appointed us unto wrath, but to *obtain* SALVATION *by our Lord Jesus Christ.*" In his remarks he struck upon the favorite climax of colored orators, the angel, one foot on the sea, and the other on the land, proclaiming, "TIME *shall be no longer!*" When he represented Gabriel as blowing the Judgment trumpet, he said, "Gabriel says, (his trumpet resting on his wing,) O Lord, how loud shall I blow? And the Lord answers—as loud as seven thunders : Gabriel, put seven thunders into *one* blast of your trumpet, and thus wake up North and South." The Rev. J. N. Brown, Chaplain of 111th N. Y. Vol. was with us, and exhorted. He was present at the Gettysburgh battle. At 4 p. m., I preached at Camp Todd. Text, "Come unto me." At 7½ addressed the second colored regiment, forming near Camp Todd. At the close of my speech, a white man threw a block of wood at me.

Mr. J. says he is deeply interested in his work, there ; and that there is much need of teachers. Several deaths, mostly of young persons, had occurred.

FROM PALMER LITTS.

Fortress Monroe, July 27, 1863.

The work of the mission, under the fostering care of God, seems to be finely prospering. I cannot say that there is more than ordinary interest in the meetings, yet it is quite manifest from the attendance. This people, who so long have sat under the preaching of those who had a zeal, not for God's glory and the triumph of a pure Gospel, but for the triumphant success of slavery, are striving to improve, and enjoy the privileges which, after so many years of endurance, have fallen to them. Many times have I heard these expressions in prayer : "O, Lord, I do thank you for dis glorious priv'lege!" "I thank you that you have spared me to see dis time." "I thank you for de glorious gospel of your dear son."

I find the most of the adults very anxious to learn to read. I have heard many express a desire to be able to read the "Blessed Bible." The earnestness manifested and the effort made by them to learn, give satisfying evidences of their becoming an educated people. It is an old but true saying, "where there is a will there is a way." That they have a will to learn to read is beyond a doubt. It is not uncommon to find the laboring men with a book in their pocket, and

when a leisure moment arrives, it is used in diligent study.

My day school is somewhat larger than usual. The daily average is now about ninety. My school, like many others, has been very changeable; but a small proportion have been with me from the beginning. I find that the same earnestness pervades the minds of both old and young. I must frankly say that their rapid progress has entirely robbed me of the vague idea of the inability of the colored race to become an educated people. The question is often asked, do you find those who are partially white, more apt to learn? This has been a difficult question to answer, as there are very few which might be called real Africans. I can say that some of the blackest are among those who make the most rapid progress. I have one girl and boy about sixteen years old, as much African as any in my school, who have, in about seven months learned their letters, read through the "Picture Lesson Book," twice, and now are reading in Cobb's first reader. These cases can by no means be called isolated ones, as I have heard other teachers speak of the same aptness in their pupils.

To-day has been the last day of my school. I wished many times that you could have been present, as I knew you would have been very much delighted to see the dear colored children enjoying, what to them was so novel, the exercises of the last day of school. Nearly one-half of to-day's session was spent in reading and spelling, and the remaining part in singing and declamations. At one end of the room, tables were set, filled with a great variety of luxuries, in a style peculiar to this people. It was hard for me to give and receive the parting words. My connection with the colored children, at this place, as a teacher, has elicited my love toward them. They have always showed me the greatest respect and love. This was manifest at the close of the school, to-day. My separation from them will be the breaking asunder of many tender ties; but duty seems to demand my return, for a preparation for more efficient labor in the great cause which has elicited our sympathies, the work of the Good Husbandman.

A DARK PICTURE

Camp Hamilton,
Tyler House, July 27, 1863.

Mr Editor:—If I had been told, four months ago, that I could have hated slavery more intensely than I always have done, I should have said, "it is impossible." But as day after day, the fruits of it appear in some new phase, I find my abhorrence of it increases. While in Norfolk, a few days since, I was invited, by one of the teachers, to visit a woman who is now sick, with a most distressing and incurable disease, caused by her treatment while in slavery. While sitting by her bedside, she gave me some facts, in regard to her life, which may interest your readers—though I know it is impossible, by reading, to receive the impression which is made when the story is told by the sufferer.

Eliza's master, David N. Walk, lived in Norfolk, and owned a farm some distance from the city. While she was quite young, he died, leaving his slaves, to the number of twenty-one, free, with $200 apiece to pay their expenses to Liberia. His wife, at first, admitted the validity of the will, but soon changed her mind, contested it, and succeeded in setting it aside; thus cheating these twenty-one human beings out of their God-given rights. She sold the farm, houses and stock, put the money in the bank, and then hired out these slaves.

Eliza was hired out for some years, for from $50 to $75 per year.

While quite young, she married a free man of color, by the name of Smith; but was not permitted to hire herself, as her mistress declared she should not do it, for "it gave niggers such stuck up notions of freedom." Thus she was driven from place to place. No matter what her treatment, she must live with those who would pay the most for her. And many a day has she walked the streets

all day without a particle of food, with a paper from the mistress, to get some one to hire her, and, returning home at night unsuccessful, has been turned out of the kitchen to seek food and shelter where she could find it. This benevolent Mrs. Walk, now living in splendor, never gave her an article of clothing, and treated her, at all times, in the most inhuman manner.

Three years ago, she lived with a family who were all sick, at one time, so that the whole of the work came upon her, beside the running twice a day to the physician for medicine.. When her own situation was one of great weakness, her child, less than two years, had to be neglected, till it fell sick, and when she asked her mistress to send her physician to see it, her answer was: "I won't send the Doctor to save the nigger's life, or pay for a drop of medicine for it!" So after weeks of pain and suffering, the good Lord took it to himself, and the poor mother, with none to comfort her, worn out with grief and watching, laid herself down, praying that she too might soon reach that better land where the weary are at rest. Her good mistress Walk, fearing she was to be a bill of expense to her, gave her and her only child to Dr. Robert Tomsil. She protested; told him she was free, and so was her child. He only replied: "Stop your d—d noise. I can and will hold you!" He hired her out to a Mrs. Eliza Bolster, who proved to be a perfect demon, devoid of all feelings of humanity. This brute compelled her to do all the washing and scrubbing for the family on Saturday, and five days in the week, she hired her out at 37 cent per day. When her strength failed her, she put her into a garret without any window or comfort, and for two days never gave her a drop of water, and if a child dared to carry her anything, it was severely whipped.

Members of her church came with broth, and other comforts, but were rudely sent away, not being allowed to leave them. When the Doctor sent her some tea and rice, the fire was all put out, and she was forbidden to cook it. Occasionally her mother stole up to her room with something for her, or she must have starved.

Were I to tell half the abuses heaped upon this woman, by this inhuman monster, I should not be believed. At last, she contrived to get to her aunt's, where she was hired two months. She then hired a room for $2 per month, and agreed to pay the same amount to this woman for the privilege of living by herself. This she did, till again taken sick, when she sent for her pretended owner, Dr. Tonsil. He came, and found her suffering the most intense agony. Instead of doing anything for her relief, he raved at her like a mad man—asked why she had not gone to the d—d Yankees! and why she had not paid him. He then brutally stripped the clothes from her, and after the most nhuman treatment, left the room.

That night she gave birth to a son. After this, he repeatedly sent to her, that she must be hired out, but the close proximity of the "Yankees" saved her from him. Her husband was on board the Cumberland when it was sunk, and she supposes, perished with it. She and her two children are now supported by her aged mother, who takes in washing. For the last eighteen months she has been sinking under that most fearful of all diseases—cancer. She is almost white; very genteel and lady-like in her appearance, and seems like one accustomed to good society.

As I sat by her bedside, and listened to her story, and saw how much she suffered, saw with my own eyes the quivering lip, and the cheek blanched to a marble paleness by suffering—did I not hate slavery as never before? and did I not despise my sex in view of woman's wrongs wrought by woman's hand? O, ye upholders of the system—you who tell how kindly the slaves are cared for, by their mistresses—come and sit down by this patient, agonized woman, listen to her tale of woe, and then tell me if slavery does not crush out of the heart of the oppressor every drop of humanity, and make him a demon! What a fearful retribution awaits those women who have been the means of this poor woman's suffering!

When, at the judgment, God shall say: Where is thy sister? What will they answer to the Judge of all? C.

P. S.—This same Dr. Tonsil now lives in Norfolk, and it is reported that he has offered $1000 toward clearing the murderer, Wright.

FROM MR. W. L. COAN.

Norfolk. Aug. 12, 1863.

My school is large and full of interest. Mr. Tylers's school having closed, I shall work all the monitors. The two Misses Chace come in almost every day, and help me an hour or so. They are doing very much for me and the school. Our Secretaries and Committee will be under obligations to them for their voluntary and highly acceptable services. I could not explain, on letter sheet, the real value of their services, suggestions, &c., &c., to my large school. I wish you could see it; also my two Sabbath schools, numbering now probably 1,200, with an attendance of 800 to 1,000, varying much, on account of excessive heat. But it causes me to weep, to see hundreds of adults for whom I have no teachers. My heart sinks, almost, in view of it. Oh! for access to our Northern Sabbath schools and Bible classes, that I might find workers.* One of my schools meets at 9 a. m., the other at 5 p. m. The interest which attaches is thrilling and unbounded. Would God I could meet their wants fully.

I must have a little building back of one of the churches for an Infant Department, for Sabbath school and day school purposes. The people will do what they can. Won't you talk it over? We must try to help the matter in some way. How to do it will you advise!

* The additional teachers needed will be sent, just as soon as the season will admit. Teachers and others, at Norfolk, have advised us that it is not safe to send Northerners there, just at present. We are making preparations for greatly extending our work, as early in the Autumn as the weather will allow.

FROM MISS PATTEN.

Ferry Point, July 28, 1863.

We thank all our dear friends for the interest they take in our work, at the orphan house. We have a very interesting family numbering forty-three. There are twenty-four chilhren, altogether; the oldest fourteen years of age, and three of them about two years each.

It is just eighteen days since we took up our residence permanently, in this place. Some sheets and pillow-cases were given to us by Dr. Brown, who also got us some condemned mattrasses, from an army hospital. It was laughable to see the state they were in. They looked as if they had been in the midst of the worst kind of sickness for months. There were about one hundred. We had them emptied and washed, and out of the hundred made about thirty beds; so, to our great joy, our children, as well as women and men, have a bed to sleep on.

We have received box 407, (tinware) 411, 415, 416, canvass, and brown shirting, Shaker bonnets, gingham, and some very useful articles of clothing. We received 125 articles from the three barrels from Brooklyn, and some from Philadelphia, through Mr. Tyler, all of which has helped us greatly, but many children are waiting for clothes to be made. Miss D. is teaching our boys as well as girls to sew, so that we can get ready to take more children. We expect 200. Mr. Sisson is teacher of all the colored inmates of the house, but we do not intend, through the heat of the weather, to have more than one session a day.

This is the only place of worship we know of in the village. We have visited a little, and I purpose to visit all the colored families here; also to call upon the servants in each family. Union, or not, and ask permission for their little dark ones to come.

This point of land is like a small peninsula, standing between Norfolk City and Portsmouth. The Marine Hospital was given up as such, because it was too small for the purpose. It is not as commodious as it looks to be, on the outside. It has eight large rooms and six small ones. Two of the large rooms are in the basement. One a kitchen, the other we use as a dining room. It is a good house, and most beautiful grounds, and fine prospect. We can stand in either of our halls and see some eight or ten miles;

of course we see beyond Craney Island, down Elizabeth River.

· · · Our hearts are in this work, and we thank God, and good friends, for the delightful privilege of engaging in it."

FROM Mr. H. S. BEALS.

Portsmouth, Aug. 1, 1863.

Our school has increased to about 350 average day scholars, and over five hundred Sabbath scholars. By the timely arrival of clothing, two weeks ago, we were enabled to alleviate much suffering. And this evening I brought over four barrels more, sent from 61 John St. Oh! it is delightful to be the dispenser of these blessings to the suffering poor.

I hope to be the instrument of raising some funds for the good work, among my friends in Massachusetts. I received, in a letter from the wife of Rev. B. B. Hotchkin, of Haverford, Penn., four dollars, with directions to expend it for medicines, or otherwise, for the poor. I did not wait an hour, in procuring some necessary articles for sick children.

The Society for the Poor, here, cannot now raise more than a quarter enough to purchase coffins for the dead poor.

COMMUNICATION

FROM REV. MR. FRENCH.

Beaufort, Aug., 1863.

Amidst our mercies, the Lord has seen fit to lay his hand heavily upon our army. An unusual number of our officers and men have been killed and wounded, in the recent assault upon Fort Wagner. I have, however, observed with devout thankfulness, that many of them read, in their very sufferings, a promise of good in the future. A spiritual vision seems to be coming over the army, and God's plans of mercy, of freedom, of purity for the nation, are being dimly seen. All this is gratifying, for it is accompanied with a subdued feeling, a chastened submission to the will of God.

Amidst all these things, there is a most gratifying development of various excellencies in the freedmen, more and more apparent. As, after the Jews, by authority of Ahasuerus, had so heroically defended their lives, "many of the people became Jews," (that being the popular side,) so now, many, even of the military, after beholding in this long neglected and oppressed people, the same industry, enterprise, love of liberty, of family, and of home, and readiness to sacrifice even life, if need be, for the blessings enjoyed by the white man, cordially espouse the cause of the black man, and are ready to share the common perils for his freedom and the country's weal. This is marvelous indeed. God, only, can be praised for producing so wonderful a change. I pray the war may so end that while the people proclaim, through the land, the honors of our heroes and brave soldiers, they will sing their loudest hosannahs to the Lord, who "is a man of war," and who alone "giveth us the victory."

Our national sufferings will not be in vain. We shall have "a new" (political) "heaven, wherein dwelleth righteousness," and the Lord will give us "rest round about." As King Asa found no enemies to fight, or to trouble him, after he had "destroyed all the idols in the land" so, when our government shall have destroyed all slavery in the land, there will be no rebel foes to trouble it. Destroy "the gods," and what can the people do?

I hope soon to greet your missionaries, in all the towns and cities of the South, and with them to gather souls, unmolested, after the bayonets are all withdrawn. Nothing short of such a freedom will compensate the nation and the church for the sacrifice. Universal freedom and national purity will justify even twice the suffering already endured.

TWO PREMIUMS OFFERED.—Authors will be interested to learn that two premiums are offered for tracts to be published by the American Reform Tract and Book Society of Cincinnati:

1. Dea. Gurdon Judson offers a premium of $100 for the best essay against SECRET SOCIETIES. This offer is made with special reference to those secret organizations that are even now plotting treason against our Government. *Committee of Award:* Rev. B. P. Aydelott, D. D., Rev. C. Kingsley, D. D., and Prof. L. J. Evans. Manuscripts will be received until the first of January, 1864, and should be addressed to Ceylon Hudson, Acting Sec. A. R. T. & B. Society, No. 28 West Fourth St. Cincinnati.

2. Hon. Levi Russell offers a premium of $50 for the best Tract of from eight to sixteen pages, against PROFANE SWEARING, to be published by the American Reform Tract and Book Society, of Cincinnati: *Committee of Award:* Revs. Samuel Wolcott, T. H. Hawks, and J. M. Hoyt, all of Cleveland, Ohio. Manuscripts will be received until the first of December next, and should be addressed to Rev. Samuel Wolcott, Cleveland, Ohio.

A Curious and Interesting Book.

A Literary Legacy to Americans, by an African Scholar: or Recollections of the Kingdom of Futah, and the life of the author—including accounts of the people, customs, laws, learning, free schools, &c., and his own education, travels, experience as a teacher; and also his capture at 44 years of age, his slavery, in So. Carolina and elsewhere, during 30 years. A work bequeathed to Americans, on his departure for his native land. With an appendix, maps, fac-similes of elegant Arabic writings by educated negroes, and illustrative and corrobative extracts from many travelers and other sources. Edited by Theodore Dwight, New-York. Price to subscribers, $1.

So far as we have been able to examine the above described book, we find it to be one of much interest, especially to the friends of Africa. Copies may be had, if called for soon, by addressing Theodore Dwight, Esq., New-York. They will be sent by mail, postage paid.

A widow lady sends to the Treasurer of the American Missionary Association $102. She says that, on his death-bed, her husband requested that, if she found the estate to yield her more than a support, she should devote the surplus to some benevolent object, and she sends the above amount, as the surplus for the past year.

RECEIPTS

From July 1 to July 31, inclusive.

MAINE.

Bangor. "A Friend"	2 00
Blanchard. Daniel Blanchard 1.50, Dea. A. Barrows and O. Blanchard 1 ea., J. C. B. P. 50c.	4 00
Litchfield Corners. Mon. Con. Coll. by Rev. David Thurston,	7 50
Monson. Mrs. A. E.	25
Warren. Benev. Soc. by Wilder & Co.	5 00
Winthrop. Cong. Ch. M. C. Coll. 6, "Miss L.S." 5, Miss J. Longstaff 1, by Stephen Sewall; Wm. Marr and Mrs. Mary Carr 1 ea., by H. Woodward,	14 00

NEW HAMPSHIRE.

Francestown. S. D. Downes P. M.	1 00
Laconia. C. Sanborn	1 00
Lempster. Contribution, by Rev. A. Chandler,	1 00
Newton. Mrs. Mary Ann Chase	3 00
—— Rev. T. L. Ambrose, Chaplain 12th N. H. Regt., by Wilder & Co.	50 00

VERMONT.

Barre. R. D. N.	50
Cambridge. Madison Safford and family 10, D. D. Safford 10, to const. SAMUEL M. SAFFORD L. M.	20 00
Chittenden. R. Harris 2.25, Others 75c,	3 00
Enosburgh Falls. F. P. Leach	1 00
Putney. "A Lady," by Rev. T. M. Dwight,	30 00
West Fairlee. C. M. Holbrook and O. B. West 3 ea., R. H. Wild 2, J. P. Southworth, Mrs. E. May and A. M. Child 1 ea., Others 2,	13 00

MASSACHUSETTS.

Amherst. Rev. N. G. E.	25
Andover. Free Church, by Wilder & Co.	17 25
Becket. Ladies' Missionary Society, by Miss S. Huntington,	15 25
Danvers Centre. Z. Pope 5, Aug. Mudge 3, Elijah Hutchinson, Benj. Hutchinson, Ed. Hutchinson, John Smith, Dan'l Tapley and J. N. Smith 2 ea., W. H. Preston, A. A. Pope, A. H. Mudge, G. A. Peabody, C. Peabody, G. B. Martin, H. Woodbury, H. Perry, Mrs. E. P. Mudge, Mrs. N. M. Pope, Miss Lucy Smith and Miss M. J. Smith 1 ea., Others in First Ch. 13, by Wilder & Co., 30 of which to const. ZEPHANIAH POPE L. M.	45 00
Deerfield. "A Friend"	10 00
Dorchester. Mrs. B. C. Hancock, by Wilder & Co.	10 00
East Douglas. C. A. Hunt, by Wilder & Co.	3 00
East Medway. Paul Daniell and family 5. Chas. H. Fittz and family 5, Marinda Daniels 5, Henry Daniels 2.50, Mary B. Lovell 2, C. Daniels 1, M. A. D. 25c.	20 75
Fitchburgh. "C." for *Mendi M.*	6 00
Foxborough. Cong. Ch. and Soc., by Wilder & Co.	38 00
Franklin. Cong. Ch. and Soc. by Wilder & Co.	71 29
Hanover. First Cong. Ch. and Soc., by Wilder & Co.	10 00
Hanover Four Corners. "J. E. W." by Wilder & Co.	5 00
Harvard. Mrs. A. Haskell	1 00
Lawrence. "A Friend"	500 00
Leominster. Evang. Cong. Soc. (30 of which to const. DWIGHT B. LOOK L. M.) by J. Q. A. Pierce, Treas.	49 12
Lowell. John Lovejoy	5 00
Mansfield. Orthodox Cong. Ch. and Soc. by Wilder & Co.	5 60
Medford. Mystic Ch., by Wilder & Co.	4 00

Norton. Cong. Ch. and Soc., by Wilder & Co. 9 80
So. Hadley Falls. Cong. Ch. and Soc. 40, by Rev. S. J. M. Merwin ; F. C. W. 50c by J. C. 40 50
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Stockbridge. Wm. Whitney 5, Mon. Coll. 2, 7 00
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Townsend. Mrs. Lucy Spaulding, deceased, 5 and gold necklace, R. Spaulding and Mrs. L. Ball 1 ea., by Wilder & Co. 7 00
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West Brookfield. F. Stone 3 00
West Medway. L. A. Partridge 1, Others 3, by Seth Partridge, 4 00
Westminster. E. L. W. 50
West Newton. Adolphus Smith and S. M. U. Smith 10 00

CONNECTICUT.

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New Haven. Amos Townsend and family 20 00
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Suffield. Mrs. Lucy H. Palmer 1 00
West Meriden. Edmund Tuttle 7, Peter G. Tuttle 2.50, Henry Curtiss 1, 10 50

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Cincinnatus. Coll. by Dea. M. G. Lee 18 25
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Mexico. A. WHEELER, bal. to const. himself L. M. 5 00
McLean. A. Carpenter, by L. B. Eastman, 1 00
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Oswego. A. B. Ford 1 00
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Strykersville. Hon. Arden Woodruff 7 00
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Triangle. Mrs. A. P. M. 50
Union. D. R. Chandler 1 00
Unionville. Isaac Swift 2 00
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Williamsburgh. First Cong. Ch. 10.01, by Rev. S. S. Jocelyn ; M. J. Stone 1 ; Individuals 75c, by Mrs. M. A. Crandall, 11 76
Wilson Creek. Ladies' Shilling Soc. 1.12, Others 88c, by Ruth Kimball for *Home M.*, 2 00
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York. Mrs. Paul Goddard and "A Friend" 5 ea. 10 00

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Sharpsburgh. G. T. Gilliam M.D. 5 00

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Lodi. Estate of Timothy Burr, by W. W. Prentice, Executor, 150 00
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North Eaton. Jona. Oakes 1, R. T. 50c. 1 50
Oberlin. Individuals 50
Penfield. Contributions, by Rev. J. H. Prentice, 7 35
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Greensburgh. James E. Hamilton, by Rev. J. G. Fee, 15 00
Hector. W. Morehous 1 00
Kingston. Cyrus Hamilton 10, John C. Donnell 2, by Rev. J. G. Fee, 12 00

ILLINOIS.

Adams. "H. N. L." 25
Chelsea. Sab. Sch. Cont. for Home M., by Rev. R. Baker, 2 10
Chicago. Estate of Jabez Barber 125, by Sylvester Lind and Samuel S Slater, Executors ; Plymouth Cong. Ch. 34.80, by Thos. C. Whitmarsh, 159 80
Earl. Cong. Ch., by John Stevens, Treas. 4 00
Hoyleton. Rev. J. S. Davis 2 85
Mt. Vernon. J. Gipson 1 00
Rush. S. S. Coll., by Rev. R. Baker, 1 30
St. Charles. Cong. Ch., by Rev. C. F. Martin, 10 00
Union Grove. Mrs. C. Little 5 ; J. T. Atkinson 1, 6 00
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Almont. Ira P. Holcomb 4, Dike Coolie and Miss Lydia A. Jackman 2 ea. bal. to const. DIKE COOLIE L. M. 8 00
Ganges. Alanson Gardner 2, F. B. Wallen 1, 3 00
North Adams. Rev. R. P. 50
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Stratford. J. J. E. Linton 1 00

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Mount Holly. Rev. Jerial Andrews 2 00
Port Mill Village. Col. A. Stimson 5, H. H. Niles 3, Rev. A. Belknap, Mrs. S. Belknap, G. Dodge, J. Lamphire, I. Dodge and D. Yarrington 1 ea. Others 1, 15 00

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Athol. "Friends," by Rev. John F. Norton, a Box of C. and Cash 16 00
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Chicopee. Mrs. S. F. S. Brown and Daughter, 10 00
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Hamilton. M. A. Dodge 5 00
Lancaster. Rev. M. Ames 2 25
Leominster. Eight Bbls. and One Box of C by E Fay, Cash 1 00
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Jewett City. H. T. Crosby 2 25
Lebanon. Miss S. Lyman 1 00
New Haven. Mrs. E. M. S. Ely 10; Nathaniel Jocelyn 5, 15 00
Norwich. Mrs. Dr. Chas. Lee 5 00
Old Lyme. Miss Mary Sill 5 00
Sherman. Hugh Gelston 2 00
West Meriden W. E. BENHAM to const. himself L. M. 20 00
Winchester Centre. H. Blake 2 00

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Angelica. D. L. Hunn Jr. a Box of C. and Cash 2 00
Auburn. F. Danforth 3 00
Brooklyn. R. R. Graves & Co. Goods (val. $121); Thomas C. Fanning a Bundle of C.
Ithaca. "M. H." 1 00
Kingsborough. D. B. Judson, by Jesse Smith, 15 00
Madison. M. R. Burnham 10 00
Marcellus. A. Rockwell 1.25, T. Alling 1, Others 2.75, 5 00
McGrawville. Mrs. H. D Corey 5 00
New York. Claffin & Mellen 26.37; Jones & Tarbell 14; "A mite for the destitute" 50c; J.B. Beadle, by W.L. Coan, 4 doz. knives and forks, 40 87
Peterborough. Hon. Gerrit Smith 500 00
Portland. Margaret D. Leech 10, John S. Coon 2, L. Fay, J. Fellows, T. Quigley, W. Couch, B. F. Pecor and M. A Coon 1 ea., Others 1, 19 00
Troy. A Box of C., by J. A. Prime.
Union Falls. Francis E. Duncan 10 00
Williamsburgh. First Cong. Ch. by Rev. S. S. Jocelyn, 10 00

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Hopewell. Free Presb. Ch., by Rev. Wells Bushnell, 14 00
Philadelphia. John Gulliver 20 00
Springfield. Mrs. M. A. Wilcox 5 00

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Plainfield. Mrs. W. P. Williamson 2, Mrs. R. W. Manning 1, 3 00

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Beaufort. School Contribution, by William McClue, 3 70

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Wellington. "Friends," by Rev. Fayette Shipherd, 52 62

INDIANA

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